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restricted to eastern Iran (see now Pelliot, "Chrétiens d'Asie centrale et d'Extrême-Orient," *T'oung Pao*, 1914, pp. 623-644). The whole theory is a romance which must be decidedly rejected. The Nestorians have to cover a multitude of sins; and like the gypsies in Europe, are employed in Asia on the scholarly chessboard to explain movements of which we are still ignorant.

Garbe's work should be read by our folklorists, not for the results achieved, but for its stimulating qualities. It is a well-written summary of the present state of the problem, and his discussions are always interesting and suggestive.

B. LAUFER

Dravidian Gods in Modern Hinduism; A Study of the Local and Village Deities of Southern India. WILBER THEODORE ELMORE. (University Studies, published by the University of Nebraska. Vol. xv, No. 1, January, 1915.) Pp. 1-149.

This study, in part based on personally gathered data, supplies the student of Indian religions with a considerable mass of new and valuable material. While scattered observations on the local and village deities of southern India are available, few general discussions of them and their place in the Hinduism of this part of India have hitherto been attempted.

In the first chapter, in which a brief outline is given of the Aryan conquest of Dravidian India, the author's statements are in several cases open to criticism. Thus, he is far too sweeping in denying any literature to the Dravidians, and entirely in error in stating that they "left no monuments which throw light on their origin." Southern India, as is well known, contains great numbers of prehistoric sites of archeological importance for the history of the early Dravidian population, although as yet these cromlechs, graves, and other types of remains have not been systematically or scientifically investigated. The author is also unfortunate in giving the impression that there were in India before the Aryan immigration, only Dravidian-speaking people. The whole Munda group—once occupying a large part of central and northern India—is entirely omitted from consideration, and its part in the development of modern Hinduism is wholly neglected.

When the author comes to deal with the specific subject matter of his study, he is on much surer ground, and deserves much credit for the care with which he has gathered and marshaled his material. Pointing out that the characteristics of these deities of the common people (as contrasted with those of the orthodox Hindu pantheon) lie in their local

and often ghostly origin, their prevailingly female sex, and their fondness for bloody offerings, he proceeds to consider in order the various classes into which these supernatural beings may be divided. In the great majority of cases, the deities are represented both in their simple shrines and in special ceremonials, by crude images of stone or clay, or even by rough, unshaped stones alone. In many instances, the being is induced to enter into the image for the occasion of a ceremony only, and after this is over, the image is either abandoned or destroyed. Sacrifices, usually very bloody and cruel, are an important part of the ritual of nearly all the deities, in contrast to the usual Hinduistic practice. In rare cases human sacrifice is in use, the victims being stolen for the purpose. It is curious that in discussing in this connection human sacrifice in other parts of India, the author makes no mention whatsoever of the highly developed and well-known practice of it among the Khonds, a Dravidian group in the neighboring division of Orissa.

In many of the rites the preparation of one or more *muggus* or ground-paintings made with powdered lime or rice-flour, is an essential feature. They appear to be both decorative and symbolical, but no special study of them seems to have been made. Inspired prostitutes or feminine shamans belonging to the lowest castes play a large part in many ceremonies, and on these occasions are entitled not only to touch, but to spit on persons of the highest castes, who, under other circumstances, would rather die than suffer such defilement. A large proportion of the supernatural beings to which offerings are made and in whose honor ceremonies are held, are purely of human origin. They are the spirits or ghosts of particular individuals, revered or feared after their death, and are in process of making in many villages at this day. A goodly mass of valuable and detailed information is given in regard to the many ceremonies and beliefs associated with the various types of supernatural beings, and to this is added a considerable body of legends and myths, partly of native and partly of Hindu origin. In this concrete and descriptive part the greatest value of the paper lies.

In the chapter on "The influence of Dravidian Deities upon Hinduism" the author, as in his introductory chapter, lays himself more or less open to criticism. While rightly pointing out that in the Hinduism of southern India there is a vast mass of unassimilated Dravidian beliefs and practices, existing side by side with those of Hinduism proper, he fails to call sufficient attention to the profound extent to which modern Hinduism itself is the result of the absorption and assimilation of Dravidian and Munda beliefs by the older Vedic religion. In his last chapter,

dealing with the fundamental conceptions of Dravidian worship, the author labors a little needlessly, it seems, to show that the sacrificial features do not have any totemic origin, but are merely propitiatory. The conclusion that *all* of the Dravidian deities are derived from ghosts seems doubtful, although it is clear that a large proportion, if not all of the lesser and more local beings, are of such an origin.

R. B. DIXON

AFRICA

Verbreitung und Formen des Totemismus in Afrika. BERNHARD ANKER-MANN. (*Zeitschrift für Ethnologie*, Vol. 47, 1915, pp. 114-180, with map.)

In this article the author of "Kulturkreise und Kulturschichten in Afrika" (*Zeitschrift für Ethnologie*, vol. 37, 1905, pp. 54 seq.) and of "Über den gegenwärtigen Stand der Ethnographie der Südhälfte Afrikas" (*Archiv für Anthropologie, Neue Folge*, vol. IV, pp. 241 seq.) summarizes most successfully all the available data on the distribution and varieties of totemism in Africa. After a passing reference to Frazer whose *Totemism and Exogamy* proved most serviceable as a collection of material, and to Goldenweiser, with the principles of whose *Totemism, an Analytical Study* Ankermann agrees, but whose definition of totemism he rejects as non-productive of further research, the author proceeds to formulate his own conception of totemism, as follows:—

Totemism is the belief that a group of blood-relatives (a clan) stands to a species of animals, plants, etc., in a specific, permanent and indissoluble relation, which is usually conceived of as blood-relationship and imposes upon both parties, certain obligations (p. 116).

It will presently be seen that this one-sided emphasis on one particular aspect of totemism as the essential one results disastrously for Ankermann's theoretical discussion of African totemism.

The distribution of totemism in Africa is indicated on the map (*q.v.*). Tables I and II (pp. 130-1) representing the totemism of twenty-six tribes bring the following results as to the kind of things that appear as totems in Africa:¹

¹ In order to obtain from the above lists the number of different plants, animals, etc., which occur as totems in the twenty-six tribes, the figures must be reduced by the number of occurrences of each variety of animal, plant, etc. These figures are also given in the author's tables. The figures as given above, however, also have their psychological significance in so far as they indicate the relative tendency of the different things to be taken as totems. A truer picture of this would result if the phenomenon of diffusion were taken into account, as well as the number of animals, plants, etc., known to the natives, which thus become available as totems.